Lutheran Herald

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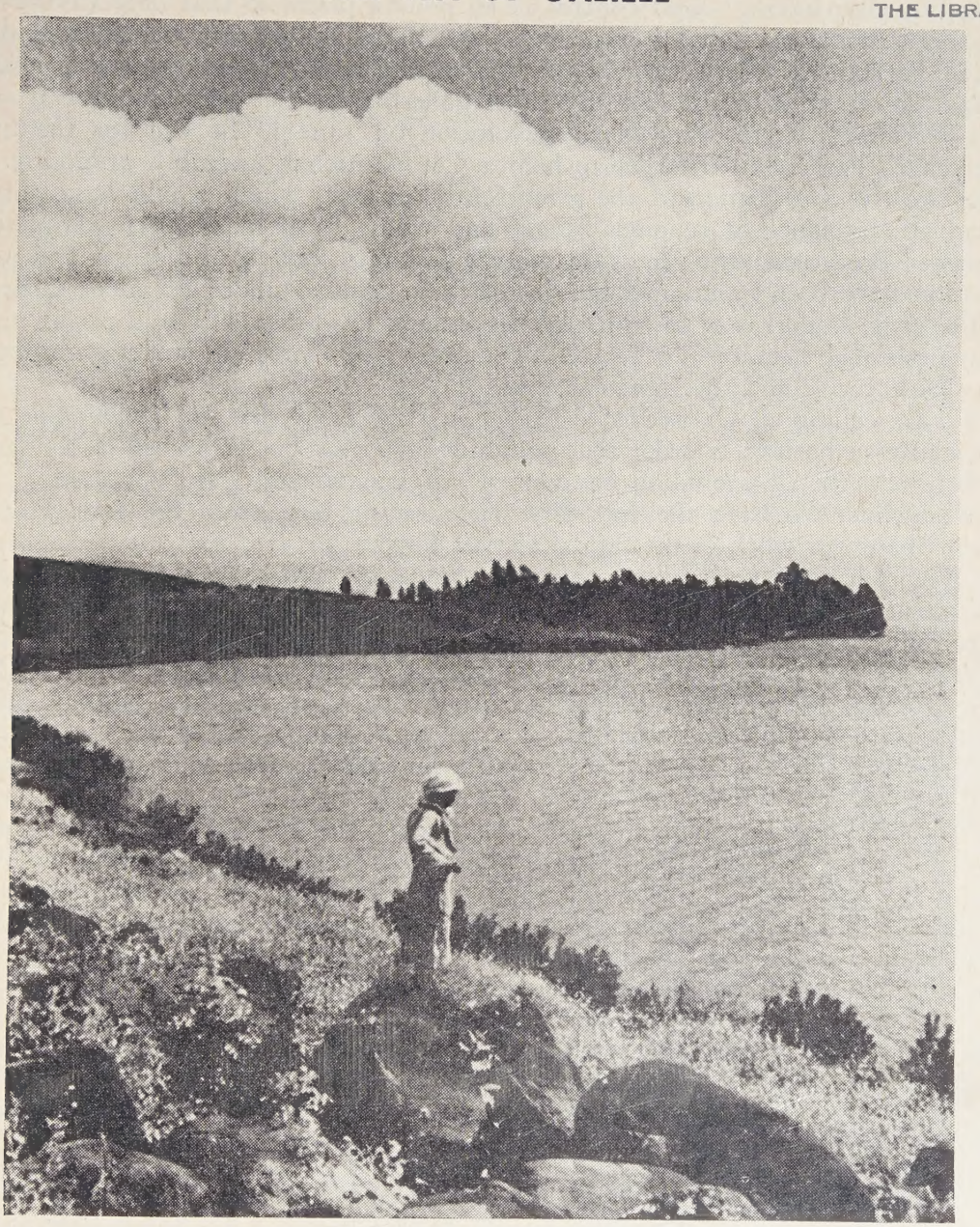
THE SEA OF GALILEE



This is part of the northern shore of the Sea of Galilee as it appears today, where tradition holds Jesus walked many times. "Now as he walked by the Sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea. . . ." (Mark 1:16)

UME XXXVII MINNEAPOLIS, MINN., JULY 7, 1953 NUMBER 27

Shifting Scenes in Colombia

ROLF A. SYRDAL

MANY eyes have been turned on the shifting political scene in Colombia, South America, these past days. There was a revolution on June 13 when the army, under the leadership of General Pinilla, surrounded the presidential home of Gomez, arrested him, and took over the reins of government. The revolution was bloodless, and not a shot was fired.

The deposed President Gomez came into power in November, 1949, as a Conservative, after having seized control of all polling places so that only Conservative Party members found it possible to vote. After taking over the office, he dissolved Parliament. With the aid of Franco in Spain, who is his good personal friend, he set up a totalitarian system of government that was anti-Liberal and anti-Protestant. At the time of the revolution on June 13 he had for the first time called Parliament in order to hold a Constitutional Assembly proposing to revert to the constitution of the seventeenth century, which would have eliminated all semblance of religious liberty and would most likely have completely outlawed Protestantism, even as during the past few years open hostility and persecution have been sanctioned by the party in control under President Gomez.

The army leaders now in control have declared that they will hold power until a free national election can be held. The army is supported in its action by both the Conservative and the Liberal parties.

We are calling all Christians to prayer in these days, that God will guide the governing authorities in order that equitable laws may be established in the land, with liberty for all, including freedom of religious worship for Protestants.

Meanwhile, we have the following encouraging note from the Rev. Harold Olson about our work in the capital city of Bogota:

"We are having beautiful weather. The house, or parsonage, is now practically finished, and it is a lovely little house, so compact and yet practical. They may have the roof on the church done this coming week, and we are hoping to be able to start using the church in August. It will be a thrill when that day comes. The other evening the congregation decided to take up an offering for chapel furnishings the 7th of June and whatever is lacking to take it out of their treasury."

Mrs. Olger Quanrud has recently written our office somewhat in the same vein. We give the following brief excerpt from her letter:

"We have been encouraged by the advancement of the work in the congregation in Bogota. We sense the presence of God not only in the people attending but also in our own lives. We need to keep close to our Savior, or we will surely be defeated. With encouragements there have been discouragements as well, but they tend toward drawing us nearer Him who can help us in a time like that, and He lifts us up over our circumstances to a place of joy and peace.

"We are so happy for the response from the 'home' Church in regard to the building of the Bogota church and parsonage. Many have remarked about the building of such a place in these times."

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Lutheran Herald

A Rock at Last

Chaplain Conrad E. Lund

t made one flinch in imagined pain to watch. Two Roman soldiers were carrying out orders. "Crucify until ead"—so the terse order had run. To them it was just nother job. But they came to like it less and less.

The heavy-set man condemned to die didn't act like condemned man should. No fear was manifest, either look or action. In fact, it was almost as though this urdy fellow welcomed the opportunity to die in this ay.

It didn't help their appreciation of the assignment one it when the prisoner asked if he might not be crucified ead downward. This was the most irrelevant request ver heard by either Albinus or Agrippa in all their ears of soldiering. Accustomed as they were to having risoners given such a sentence plead brokenly for mery, the fearless attitude of this staunch follower of some ew god named Jesus Christ irritated them. Their nowledge of religion yielded nothing that would exlain such behavior. They began to wonder what it ould be about this new religion called "Christianity" iat could make a man face death in this way. It wasn't ist fortitude. As professional soldiers, they were used) that. No, it transcended that. It was, in fact, outside ie ken of their experience. The strangeness of it all othered them a lot. Oh, how they wished the job were one!

he prisoner's thoughts were threading bygone ways id past experiences. Peter was thinking over the narow and rough way he had traveled to reach this, his rthly end. He dwelt much upon the one personality iat had so altered his life as to bring him to this prest experience. Overwhelming love flooded his soul as thought of the Savior who had wrought from his anging, inconsistent being an abiding and saving ith. . . .

Peter had believed in the Messiah before he met Jesus. John the Baptist led him to that faith. But it wasn't until he came in contact with Jesus that the transformation of his life had begun. Oh, Peter knew well what fellow apostle James had in mind when he wrote in his epistle that "faith without works is dead." Peter knew from experience that all faith is not saving faith.

Christ came to Peter. And Christ wrought the needed change. Even Perpetua (loving, adorable Perpetua, doting mother of little daughter Regna, firm wife of an unstable husband), even she hadn't been able to help him really grow up until Christ entered his life. Almost from the beginning, the purity, the mercy, the humility, and the compassion of that radiant One had begun to infuse itself into his heart.

It all began one clear morning. Peter could summon the image of that day at will, and it would stand in focus, clear in every detail, on his mind's eye.

Andrew had called to him where he was washing out their fishing nets a short way from shore. Even from that distance, Andrew's sparkling eyes had spoken an extremely important message. Peter pulled quickly for

RNS Photo

"Cast out into the deep"

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shore. He was nervously eager to hear the news. And oh, what news it came to be!

"We have found the Messiah!" Andrew said.

So simple, yet so wonderful. The Messiah! The coming Savior. The One whom Scriptures foretold; the One whom John said was near at hand.

Heart racing madly, Simon (for he was then still Simon) left fishing nets in a tangled, forgotten heap as he hastened away. With Andrew to guide him he wanted without delay to find and meet this Man. He wanted to see for himself if such glad news about Him could be true.

When they did find Jesus, Peter for once was at a loss for something to do or say. His eyes were transfixed by a penetrating look. Even to return the gaze caused a flood of guilt to sweep over him. The eyes of Jesus seemed to garner the most guarded secrets of his soul. How relieved, how contrite he felt when Christ said to him in a warm, friendly voice, "You are Simon, the son of John. You shall now be called Peter, which means 'a stone.' "

At the time the significance of that statement escaped him. But somehow he had understood that the searching scrutiny meant promise, not rejection. His heart welled with the joy of acceptance. This feeling became so strong that he almost threw his arms around Jesus in gratitude.

RNS Photo

Peter's Denial

The tumultuous seething of his heart quieted by p cious moments spent with Jesus, Peter returned hor with Andrew. In his heart was a silent wonder, a gro ing love that took root in the soil of awe. Sinner a Savior were lastingly met.

Fishers of fish by trade, it wasn't long until Christ w to appoint both Simon and Andrew fishers of men. A it was at His second meeting with them that Pete faith began to reach out for growth. Into the sky of life the sun had risen with power to call forth life a growth. But the growing pains were yet ahead.

One morning soon after the initial meeting, Sim and Andrew returned to shore after an unsuccess night of fishing on Lake Gennesaret. Jesus, followed a large crowd of people, came up and asked Peter row out a little distance from shore. From there Je could better speak to all the people.

Simon Peter was quick to obey. (The muscle in body was always more ready to obey the commands obedience than was the muscle of his soul!)

As Jesus spoke, Peter marvelled at His fluent spee The words were pithy and clear; the message was plain to understand, and so meaningful. As you tened, the words seemed to march right to the v council-chamber of life, there to demand some acti

Through with His talk, Jesus asked Peter to row a bit farther and cast out the nets for a catch of fish. was with difficulty that Peter obeyed this request. Fi ing now held so little promise. Hadn't he just given best of his knowledge and energy without a bit of s cess, and at a more propitious hour? Yet, somehow, had to obey. The Master had asked. The request manded action.

No sooner were the nets properly out than t tugged at his hands with their squirming burden. feared the catch was more than net or brawn co manage. Indeed, without the help of James and Jo who happened to be nearby, the entire catch wo have been lost.

When the catch was safe on shore some force tr scending explanation forced Peter to his knees wit confession of his weak faith, "Depart from me, Lo for I am a sinful man." (If only he'd known how s ful! If that faint vision of Christ perceived at that t had only sufficed to secure his faith. But no! It t many more similar instances to give his faith root sufficient to guarantee life during any drought, storm.)

Littered along the path of his life were failures faith, inconsistencies of acts and words occasioned b weak and sinful nature. Even as his faith continued grow through his associations with Jesus, many w the moments made bitter to his memory by selfishn by cowardice, by love for the wrong world.

But humiliating and humbling as many of those times ıad been, Peter could afterward see that they had ılayed a very necessary role in his life. He wouldn't exhange for treasures in silver the lessons learned in this vay. Through such self-revealing experiences the flower f his faith had been turned ever more fully toward the un of God's grace. Through such times of trial divine race had worked in his heart, at last overruling the aults that held common ground with virtue in his enhusiastic disposition. At each turning a portion of selishness, a portion of egotism had been left behind; at ach one faith had taken deeper and firmer root; at ach one his life with Jesus became more dear.

His Christ-life had known conflict from the first. There ad been occasions when it seemed that Christ spoke hrough his body, and he needed to take no thought of vhat he would say. At such times his insight into true alues was clear and keen. But at other times he would peak out as though Satan, not Christ, controlled his eart. Only the strength, the power, and the grace of esus had been able to fashion his vacillating, cowardly emperament into one worthy to accomplish a mission or God. And even that staunch support his wavering nd unsettled faith had at times all but cast away.

Once he had even been a pawn of the devil in prenting temptation to Jesus. Jesus had told of approachng suffering that would lead to death. The coward in 'eter was aghast at such a thought. Where was victory ı such a course? Impulsively he had grabbed Jesus by ıe arm, saying, "Be it far from Thee, Lord."

His weak nature had wished for an earthly Savior vho wouldn't have to undergo such ridicule, such gony. Yet, he was the same person who had just afrmed Christ to be the Son of the living God at a time vhen many others were deserting Him. Contradiction? His life had threatened to tear apart with them. This vas but one of the many experiences that showed how owardice and pride battled with the courage of faith ıat Jesus had placed in his heart.

He could see now how many were the times that Jeıs had sought to teach more than he had received. The ransfiguration hadn't meant what it should. The apeal for prayer-help in the Garden hadn't even imressed him enough to keep him awake! Fine disciple e had been! Then—shame upon shame—the stark owardice of his three-fold denial. Some inner power ad caused him to follow after the procession that led the house of the high priest where the Savior was be tried. There the old prideful self that had pompısly, foolishly maintained the strength to declare Christ the face of death itself, loudly now disclaimed Him ith oaths. Not just once either, but three times—each enunciation more foully spoken. Oh, there just was no ood in him, none at all.

The Lord had known it all along. He'd tried to warn Peter! Full realization of this swept over Peter when, after his denial of Jesus, the firmly gentle, sorrowing eyes of the Master fastened for one brief instant on his. Belated contrition then wracked his body with dry sobs. Stumblingly he turned and ran away.

If, in later life, he had had his way, Mark couldn't have depicted the cowardly action of this betrayal strongly enough. Such an example might, by the grace of God, show others the futility of relying on personal strength. This denial had been the last humbling blow it took to make him see his need for complete dependence upon Jesus. It was in the awful quiet of the after "Whys?" that the Spirit had softly reminded him of words that now held new meaning—"Apart from me you can do nothing."

Only the loving kindness of Jesus could persevere over the long period of time it had taken him to gain a faith that cast him completely, without reservation, upon the Lord.

How good it had been to meet the resurrected Christ, to find Him forgiving, compassionate, understanding. His repentance was sealed and accepted by the loving forgiveness of the Lord. When a few weeks later the disciples rowing on the Lake of Tiberias saw Jesus on the shore, Peter had jumped into the water in order the more swiftly to reach the side of the dearest Friend he knew. At the time it had been very difficult three times to be asked by the Christ if he really had love for Him. But afterward he had seen with growing clarity and increasing thankfulness how much of love and understanding there was in Christ's action.

Blessed indeed to be raised from the pit of personal failure to the position of an ambassador to the King! The humbling was severe, but the exaltation that followed made it precious. Praise be to God! To Him be all the glory.

Peter's heart warmed in a reminiscent caress of that sin-conquered moment when the Holy Spirit had preached through his yielded self the Pentecost sermon that brought three thousand souls to the feet of the Savior. "Greater things than these shall you do." Yea, truly, but only by the power of the Risen Savior in the heart. The free course of the Word on the preaching tour of the Syro-Phoenician coast; the healing of the man lame from birth; the salvation of Cornelius and his household; the deliverance from prison by the angel messenger: Oh, how he thrilled with thanksgiving to God to be able to recount such seasons of blessing, such times of usefulness. Would that God had always had such control. . . .

The excruciating pain of the spike piercing through the flesh of his hand ended Peter's reverie. The soldiers had, he noticed, obeyed his request. They were nailing him

head downward on the cross. He looked with dimming sight up past the sinewed legs of the soldiers into the limitless sky and uttered a silent prayer.

Thank You, Lord, for sustaining me in this hour of trial. I am privileged now to suffer and die for the Savior I once denied. Use my death, I pray, to witness for Him. . . .

Forgive those who nail me here. They have not yet known the Light. Help them to receive Him when they do. . . .

Strengthen the faithful here at Rome. Cause them to hunger for the Word, that, as little babes grow on a mother's milk, they might grow in grace and the knowledge of Jesus by feeding much on the Words of Life. . . . May the church here grow even in numbers and bring forth a bountiful harvest for Thee. . . .

Forgive me my many sins, O Lord. I claim nothing of self. All I have is in Jesus, my Savior and my Lor

Jesus, wash me clean in Your cleansing blood. Ma me fit for the presence of God.

Having finished their nasty task, which in the fa of Peter's serenity had become very unpleasant, the s diers lifted the cross erect. Peter was now support against the splintered wood only by the spikes th pinned his hands and feet to its rough surface. Th job completed, the soldiers walked quietly away. Th heathen hearts were awed by the testimony Peter h given them of conquering faith in a living, loving G

Peter's life was fast ebbing away. Soon Jesus wou come. The rock made firm at last would find its eter place in the rock-foundation out of which it was hew

One convulsive tremor of the body, a gasp of rec nition, of joy—and Peter was gone. Simon was n forever Peter, the Rock.

Latvian Christians Under Communism

NLC News Bure

People still go to church in Soviet-occupied Latvia, but they do so at the risk of being persecuted, according to the most recent escapees from the predominantly Lutheran country which for the last eight years has been the most closely guarded link in the Iron Curtain.

The Russian rulers of the Baltic States maintain there is freedom of religion, but, the refugees said, any one who holds a job somewhat above the level of the simplest manual work will be dismissed immediately if seen in church.

Young people must choose between education and religion since one who is confirmed will not be permitted to graduate from high school, they added.

Zanis Nicis, 42, a welder, his wife Lilija, 27, a seamstress, and Mrs. Nicis' brother, 18-year-old Gunars Cukurs, are all Lutherans.

They escaped last January, hidden in a fishing boat that reached freedom in Sweden after a successful run through a chain of Russian coast guards.

According to Mr. Nicis, "all Latvians would flee, if they had a chance," but of the many who tried, only two groups, including the one to which the Nicis belonged, ever succeeded.

"About the others we just never heard again," the escapee added.

The Nicis family, too, paid an exorbitant price for freedom—their two-year-old daughter Inese, hidden with her father in the fishing boat's water tank, lest their presence on the vessel should be detected by co guards controlling every outgoing boat, suffocated lack of fresh air. She died in the arms of Mr. Nicis, w couldn't alarm the vessel's captain for fear of detecti

The refugee group was brought to the United Sta to speak to former displaced persons and America of Latvian descent about conditions in Latvia af eight years of uninterrupted Soviet rule since the e of World War II.

The lecture tour covering more than twenty cities this country was sponsored by the Latvian newspa *Laiks,* published in Brooklyn by and for former placed persons of Latvian origin resettled in the Uni States and Canada.

Alex Liepa, staff writer of the National Luther Council's News Bureau, on loan to the Latvian ne paper, conducted the tour.

The refugees asserted that, in spite of the Comm nist efforts to oppress religion, Latvian Christians k their faith and, even though opportunities for wors are getting scarcer, the people who live on the h liberation will come about eventually, gather for se ices in increasing numbers.

While the Russians gear the economy of the Ba States to their war industry, creating near-starvat conditions, and while the terror has been increas from year to year, the number of worshipers in few churches still left in their home-town, Liepaja,

reater than ever before, both Mr. and Mrs. Nicis aimed.

"We knew the church was always full of police-spies, e knew the pastor would be arrested if he even tried criticize anything about Communism, but when othing is left to life than hope and prayer, you don't are about danger any more," said Mrs. Nicis, explaining why she kept going to church.

However, she added, "We could probably not have ot away with it, if we hadn't been just plain manual orkers."

Mr. Nicis added he knew of a doctor in Liepaja, one f the foremost specialists in surgery still left in town, ho was banned from the city because he was married church.

oung Gunars Cukurs admitted he hadn't been confirmed, because "I still hoped to graduate from the chnical school I attended."

"One friend of mine," the young man added, "was nfirmed, but when the Communists found out he had aid the pastor 50 Rubles for the confirmation, they ld him 'If you can afford to pay pastors, you cannot xpect the state to support your education.'"

State education, however, is all that is available in e Sovietized country, so the youngster was simply rced to stop his education and seek manual work.

As for the fifty Rubles accepted by the pastor for nfirmation, Mrs. Nicis explained, it was the price of ttle more than two pounds of butter.

She wore a pair of cheap shoes bought in Latvia for 00 Rubles, the amount for which she as a seamstress ad been working a full month, up to twelve hours a ay.

Mr. Nicis, a skilled welder in a Russian navy yard nd therefore "well paid for a Soviet worker," had arned between 700 and 900 Rubles per month.

The refugees said they had never heard of anything ke a theological seminary or any other school for education of ministers since the Communists took power in atvia eight years ago.

Not in a position to judge the general church situaon in the whole country, they said Liepaja, a town of me 100,000 population, had only two pastors left. In e countryside near Liepaja two more pastors were ch trying to serve areas that formerly included seven eight parishes.

All church buildings, Mr. Nicis said, had been nationized, just as all other buildings, including small onemily homes, had been declared state property.

If the congregations wanted to use their church buildgs for worship, they had to "rent" their former propty from the state, at prices that often were simply rbidding, which in itself was a reason for congregaons to join in larger units.

In addition, he said, the pastors who were not permitted to collect anything but benevolences at services and small fees for special services, had to pay exorbitant taxes as "self-employed."

Mr. Nicis added that his former pastor in Liepaja, had been arrested in 1947 and "disappeared," because he had injected some slight criticism of the regime in a sermon.

Sermons, he added, are always watched by police, but as long as the pastors carefully avoid anything that could be interpreted as criticism, they still may preach the Gospel, baptize children, confirm young people, and perform marriage ceremonies even though a church marriage is not recognized by the regime as legal.

All three of the refugees felt that faith is still strong among the Lutherans in Latvia, but Mrs. Nicis added that it is hard to predict what will happen to the children who are growing up entirely under Communist influence.

The danger, she said, is that all the small children under ten are entirely under the influence of the schools, and even the few old teachers who remain in their jobs dare not disobey Communist orders to make anti-religious teachings a major subject in practically all courses from kindergarten up.

If parents try to counteract the anti-religious influence of schools, they are in grave danger of being accused of "reactionarism," if the small children, still unaware of the consequences, should go to school and there claim that mother or father "disagrees."

For such reasons, she said, only the cleverest and boldest parents still talk openly to their own children who are still at an age when they cannot be expected to use discretion in political matters.

"Religion, too," she added, "has been turned into a political matter."

Gunars Cukurs, who spent eight years in Communist-ruled schools, said Red propaganda was injected in practically every course from grammar school on.

For instance, he said, in the fifth grade the children had to solve arithmetic problems like: "A collective farm worker in the Soviet Union makes two Rubles per day and gets so much additional rations in grain while the poor workers in America starve and sleep on benches in the parks: how many times higher is the Soviet standard of living?" According to the text book, Gunars added, the correct answer was four times.

Wherever possible the teachers were forced to inject anti-religious slogans in what they taught, and a teacher seen at church would lose his job on the spot, said young Cukurs, adding that teachers were not even permitted to wear wedding rings, since that could be considered a "demonstration of reactionary religious traditions."

Words and Their Meaning

John P. Mil

THE REVISED STANDARD VERSION OF THE OLD TESTAMENT
VII

Our primary purpose in reading the Bible is to learn to know God in His own self-revealed character and in His good and gracious as well as holy and righteous will for men

Let us make our second test of RSV a test of how faithfully and adequately it presents God to us, or a test in the area of theology, the doctrine of God.

RSV does not use the personal name for God which in Hebrew is represented by the four letters YHWH and which in ASV is rendered as "Jehovah." Instead it uses the word LORD, spelled with capital letters. In this respect it returns to the procedure of the King James Version.

There are very good reasons for this preference for LORD, especially from a literary or from a devotional point of view; but in some places it does lessen the value of the version as a study Bible. In spite of the excellent explanation in the RSV Preface, pp. VI-VII, the reader may get the impression that the Hebrew word really means "Lord," in the sense of the Lord-servant relationship, whereas the actual or primary meaning as seen from Ex. 3:13-15 is something quite different. YHWH, whatever mystery may seem to surround its etymology, pronunciation, and meaning, is a significant name; and the Bible student, as distinguished now from the Bible reader, should be confronted somewhere with the challenge of the question as to its meaning. It would need to be only in a few of the historical references where the name is an important factor in the interpretation; for example, Ex. 3:13-15 and 6:2-3, and perhaps Ex. 34:6-7. The RSV footnote to Ex. 3:15 is good as far as it goes.

It is the personal name YHWH which represents the covenant God of Israel. He is "the God of revelation and grace, dwelling with his people, guiding and delivering them, and receiving their worship" (*Westminster Dictionary of the Bible*). S. R. Driver aptly defines as "self-manifesting existence," the concept of God as constantly revealing Himself, even in acts of redemption. It is true that mere transliteration, as in the word "Jehovah," will not make this meaning clear to the reader; but it may spur the student to investigate the meaning. Certainly the Biblical concept of God is enriched by an understanding of that which this name seems to represent.

In last week's article we made mention of "covenant theology." The Old Testament represents God as being a covenant-making and a covenant-keeping God. There is a list of frequently used words that reflect His a tude in relation to His covena people. They are dynamic words, for the divine attitu is expressed in action. A good place to study th words is in the book of Psalms. For example, in 40:10-11 we find a list of six significant words t help us to know God in relation to His people.

The first is the Hebrew word *tsedeq*. It means rig eousness; but "the God of my righteousness" (Ps. 4 is not only the possessor and author of righteousn but also "the vindicator of misjudged and persecu righteousness" (Delitzsch). It is in this latter se that RSV rightly translates "thy saving help" in 40:10. In Ps. 4:1 it just as correctly renders the wo as "my *right*." In other instances the word righteousn is used. Interpretation in translation? Yes, of cour but in the light of the context, and on the basis the richly flexible meaning of the Hebrew word.

The second word is the Hebrew *emunah*, from root which gives us the English word Amen. It mea faithfulness; although in one lone but significant p sage, Hab. 2:4, most versions, including RSV, ren it as *faith*.

The third word is the Hebrew *yesha*. It means s vation, or deliverance; not necessarily a purely spiritu salvation but a deliverance "from all manner of ev

The fourth word is the Hebrew *hesed*. Here R rightly translates as "stedfast love." How wonder our God becomes when seen in this light! It is a wo which is used 127 times in the psalter alone; and und standably so, for if we know God as a God of stedf love we dare to pray and we are moved to praise.

The fifth word is the Hebrew *emeth*, from the sa root as *emunah* and Amen. It means truth or faithf ness. RSV translates as "faithfulness." My perso preference is for "truth"; not because "faithfulness" a wrong translation, but in order to retain in Engl something of the variety of expression that makes Hebrew so rich. But if "truth" were used we m guard against the assumption that it means a body truth, a collection of teachings or a set of doctrines: emphasis is rather on the character of God as bei faithful and true in all that He says and does, so t He can be trusted and depended upon.

The sixth word is the Hebrew *rahamin*. It is a plu noun, hence the AV translates as "tender mercie but it means simply mercy or compassion.

If you think that this rather lengthy analysis of wo has nothing to do with the evaluation of RSV as

(Continued on page

EDITORIALS

New Chapters in "The Book of Acts"

Twentieth century Christianity is writing a new "Book of the Acts of the Apostles," and chapters are being added almost daily. We refer to the persecution of Christians in many parts of the world. This is a condition so general as to be almost unbelievable. During the last half-year, the attention of the Protestant world has been riveted in particular on the developing crisis in East Germany, the Soviet Zone of that unfortunate country. The government there is completely Communist, dominated by Russia.

During the first days of June the News Bureau of the National Lutheran Council released a "Calendar of the German Church Struggle," a document which lists chronologically the events of the first five months of 1953. Many of the incidents have been recounted in the press, both secular and religious. It is not, however, until one sees the whole series summarized that the full impact is felt.

No one can question its authenticity and accuracy. The document was compiled by the office of the Lutheran World Federation in Geneva, Switzerland. In introducing it, Dr. Carl E. Lund-Quist, executive secretary of the LWF, says, "The time has come when those in Germany and those outside must protest . . . against the denial of the Church's right to live and witness." Dr. Lund-Quist continues: "The nature of the conflict, the extent of the persecution, and the significance for Christendom and particularly for Lutheranism is such that our conscience bids us cry aloud in protest. . . . We are driven to our knees in prayer for these brethren, their families, and their associates. . . . The events of these months make us aware of our God-given responsibility to witness while we can."

As the events of these months have unfolded, the editor has frequently asked himself, "How can we in this free land be brought to understand what religious persecution really means?" Objective facts will not do it; we have had so many of them the past years that they are all but meaningless. Figures will not do it; they also are cold and unreal. Only, we are convinced, to the extent that we can understand that religious persecution is *individual,* touching lives just like ours, like the lives of our dear ones, like the lives of those with whom we worship in church every Sunday, only then in a far-away situation become real.

The same day the LWF "Calendar of the German Church Struggle" came, we also received the article which appears in another part of this issue: "Latvian Christians Under Communism." Perhaps that story will accomplish what reams of editorializing could not do. There we see persecution brought down to the level we can understand. Those people are just like us. They might well be the family which occupied the pew ahead of us in church last Sunday; their children are just like our children and like all the other children in a hundred thousand American churches any Sunday when Sunday school opens. How many are there? No one knows. Evidently thousands and tens of thousands and perhaps hundreds of thousands of them in every country which is under Communist rule. Ordinary people, good people, Christian people. People just like us.

"Just like us"? We wonder. In fact, it is that wondering which probably makes American Christians so uneasy in the still hours of honest self-examination. If attendance at divine worship might cost us our jobs, would we be in our pews each Sunday? If the fact of being confirmed might bring to an end the education of our sons and daughters, would they be in the confirmation classes? If the pastor knew that his every word is being heard and scrutinized by police who are seeking some pretext to cut short his ministry and perhaps his life, how brave would we preachers be?

To be sure, no one knows. It may even be that it is necessary at times for God to permit persecution of His Church in order that the dross may be removed and the gold refined. There is ample evidence that the persecuted Churches of Europe are stronger spiritually today than they have been for a century. "Church members by habit or convenience" must indeed be rare in countries where it costs so much to be a Christian!

There is tragically little we can do for our beleaguered brothers and sisters behind the Iron Curtain. Dr. Lund-Quist's call for prayer will not go unheeded, we know. The witness of our protest will continue through those whose voice of protest has the greatest chance of being heard and heeded. Our support of Lutheran World Action will continue in augmented measure, in the hope that we can at least help physically those who do escape to places where they can be reached by our material assistance. All this we will do.

Beyond this, let us realize the blessings which are ours! It is far too easy to be a Christian in our land, so easy, in fact, that we fear that we are becoming weaker instead of stronger. Let us read the unfolding chapters in the new "Book of Acts" and learn again the cost of discipleship.

The Sum of It All Is Love

Harold B. Kildahl

THE SIXTH SUNDAY AFTER TRINITY
July 12, 1953
Text: Matthew 5:20-26

Take it, analyze it, break it down into small parts; speak of hatred and wrath and envy; go verse by verse; but you will come away with a single positive thought —the sum of it all is love.

That's what was wrong with the Pharisees. They were the best of the lot, no doubt—wise, schooled, learned, and pompous in their learning. They were examples of what one ought and ought not to do—a "closed shop" of the best scholars and teachers of the time. But they lacked the love of which Christ so often spoke. Their learning never got into action. Their wisdom never came alive. Their schooled righteousness was simply dead. That's what was wrong, and Jesus says, "Unless your righteousness exceeds them, you will not get into the Kingdom of Heaven." Which is to say—if your knowledge of the truth, your knowledge of the way of life does not live in the work of your hands, you are simply dead.

To be angry with a brother is not love. To ridicule a brother or to label him a fool is not love. To carry a grudge, or to permit someone to hold a grudge against you is not love. To be unfriendly, unkind, to be demanding and insistent upon a legal interpretation of minute matters is not love. But if it is not love, then underlying the lack of love is also a lack of true faith.

Once before our Lord said: "By their fruits ye shall know them," and the fruit of righteousness is love. There can be no way around that conclusion. It is the same one Saint Paul reached long ago when he wrote, "Now abideth faith, hope, and love, these three; and the greatest of these is love." It's the same conclusion Christ reached too when He said to His disciples, "Little children, love one another." It is the same conclusion that the Church has been speaking these many years, constraining, urging, encouraging, pleading for better and nobler relations between men. It's the same conclusion you too must finally reach if you would have your righteousness exceed that of the Pharisees who were incapable of love because their hearts were hard and lacking faith.

Anger, wrath, and bitterness—these have no part in the life of one who knows, who believes, who loves the Lord Jesus Christ. For the sum of it all, in the life of a believer, is love—to God and to man. This is the lesson, in a positive manner, that our Lord taught in this and in the whole counsel of God. Take it, analyze it, break it down—you will come away with a single positive thought—the sum of it all is love. Amen.

SUMMER ISSUES

This issue of "Lutheran Herald" contains only 16 pages. With one (possibly two) exceptions, this will be the rule during July and August. Readers may remember that we have made it a practice for a number of years to run these abbreviated issues during two of the summer months. The reasons are two. In the first place, the so-called "plant vacation" at the publishing house has become an annual affair. For two weeks all the shops close in order to make possible the vacations which the contracts with the various unions provide. It is pretty difficult to prepare enough 24-page issues to bridge over those weeks. In the second place, we make use of the opportunity to cut our costs and thus decrease our inevitable deficit as much as possible. The difference in cost between a 16-page and a 24-page issue is considerable! We know that our readers will understand our situation and will be charitable.—THE EDITOR.

Words and Their Meaning

(Continued from page 648)

Bible translation let me simply say that it is in wat ing such words as these that you will discover h effectively RSV helps you to know God. The tran tion of Ps. 40:9-11 is beautifully simple and clear. T same is true of other key-passages which describe G in similar terms. It is true of that grand passage Ex. 34:5-7 where, in answer to Moses' prayer to God's glory, the Lord proclaimed the meaning of name of the LORD (YHWH).

The theology of this passage is echoed in many pla in the prophets and in the psalms. It has been a favo Bible passage with me for a long time in the form which it appears in my ASV study Bible, and I am g that my children may read it in its still more meani ful form in RSV. The same is true of Deut. 7:6-11. Is. 57:15 the slight modernization of language make speak its message without hindrance. The langu in Mic. 7:18-20 is simple and direct, and gives a cl picture of the covenant love and faithfulness of G There is new inspiration in reading Ps. 139 in its n dress in RSV.

So we could continue with illustrations. In my Mi course at Luther Theological Seminary I sometimes g out a rather lengthy sentence-paragraph which i mosaic of Scripture references, to show "what Goo like according to the prophets." It is too long to incl here; but in revising it to fit the RSV text I have b forcefully reminded that the Revised Standard Ver of the Old Testament can help our generation to le to know God just as faithfully and effectively as the King James Version in generations past. It give faithful and vivid picture of God, the only true G the God who sent Jesus Christ, whom to know eternal life (Jn. 17:3). That is why we read our Bi is it not: to know God? It should be our motive purpose. The reader of the Revised Standard Ver need not fear that he will be led astray at this point.

Meditations for the Family Altar

Joel Njus

TOWARD THE SEVENTH SUNDAY AFTER TRINITY

ıe Epistle: Romans 6:19-23 **The Gospel: Mark 8:1-9**

Monday, July 13
CHRIST THE END OF THE LAW
Read Romans 10:1-21

For Christ is the end of the law, that ery one who has faith may be justified.

The Law demanded that man be right- us. It also showed him of what right- usness consisted. The Law was good and st. The heart of man was evil. Thus e Law made man conscious of his sin d convinced him that he was so bad at nothing could save him except God's ercy. Thus, throughout the Old Testa- nt, faith and Law exist side by side. ith the coming of Christ and by virtue His redemptive death, the demands of e Law were completely fulfilled. Man, o could not achieve righteousness rough the law, was declared righteous rough faith in Jesus Christ. It grieved ul that so many in his day sought vation in the works of the Law. He ew from experience how hopeless the uggle was. Many people today, through norance, are seeking to be justified by rks. If you are one of these, then ten: Christ is the end of the law, that eryone who has faith may be justified.

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Tuesday, July 14
MONEY ADDICTS
Read I Timothy 6:6-21

For the love of money is the root of all evils; it is through this craving that some have wandered away from the faith and pierced their hearts with many pangs.

A person who craves opium will do anything to get his hands on this drug. He will lie, steal, and if need be, kill in order to satisfy his craving. This does not excuse his acts but merely shows how evil the craving is. A person who craves money will do anything to get it. He will lie, steal, and even kill to obtain it. This does not excuse his acts but merely shows how evil the craving is.

A dope addict may awaken to his danger and fight his craving as a mortal enemy. The law may enter to help him save himself from his slavery. The money addict may not be as aware of his danger. The law is not concerned with covetous- ness. But if you would live, fight this craving as a mortal enemy of your soul. Root it out, or an evil tree will grow in your heart that will bear bitter fruit in your life.

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Wednesday, July 15
SURRENDERED LIVES
Read Luke 1:26-56

And Mary said, "Behold I am the handmaid of the Lord; let it be to me according to your word."

The saintly old Zacharias, ministering before God in the temple, did not believe the message of the angel that his wife was to have a son. Youthful Mary at home in Nazareth met the announcement that she was to be the mother of the Son of God with simple faith that with God nothing is impossible. She expresses her willingness to be used of God in this way. She declares herself to be ready to serve the Lord exactly as the angel has indi- cated. No utterances of Mary give us a deeper insight into her character and faith than this answer to the angel. Here is holy submission, mighty confidence, and blessed readiness. And above all, humil- ity. The angel addressed her, "O favored one"; she spoke of herself as the "hand- maid of the Lord." Such a one God had chosen to be the mother of Jesus. Through humble, faithful, surrendered lives God works also today His wonders to per- form.

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Thursday, July 16
THE SINGING HEART
Read Luke 1:57-80

"Blessed be the Lord God of Israel, for has visited and redeemed his people, d has raised up a horn of salvation for in the house of his servant David . . ."

The emotions of the heart, whether y be praise, thanksgiving, sorrow, or , find expression in poetry and song. ng is the response of man to the things out him. As the hearts of men differ, do their songs differ. There are songs hate, lust, and passion; songs of love, y, and cheer. Out of the fulness of the rt men speak and in the heart the song born.

The song of Zechariah is a song of ise and thanksgiving to God for His iverance and mercy. For months his s had been shut, but now they are ned, and like a pent-up stream the ise of his heart finds expression in rds. It is good to sing praises unto God. d the song of Zechariah and your rt, too, will be singing.

Dear God, may we who have seen Thy ation praise Thee with joyful hearts. en.

Friday, July 17
GOD'S PLAN FOR JESUS
Read Luke 2:21-35

"Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against . . ."

The events surrounding the birth of Jesus were indeed glorious—the angels singing, the shepherds worshipping, and now the revelation by the mouth of Simeon that this child was to bring salva- tion also to the Gentiles. But no sooner is the child named than God tells Mary that there is also a painful side to the work Jesus is to perform. The purpose of the Incarnation was not carried out in Bethlehem, but on Calvary. While all at this moment seemed to rejoice in the little child in her arms, it would not be long before He would be rejected by many in Israel. To be a Savior of Sinners would involve suffering. Mary needed that warn- ing, and perhaps we too need to be re- minded that the manger and the Cross be- long together. And that where Jesus comes, men either fall into judgment through unbelief, or are raised up to eternal life through faith in Him.

Saturday, July 18
THE BOY JESUS
Read Luke 2:36-52

After three days they found him in the temple; sitting among the teachers, listening to them and asking them ques- tions.

Where would you look for a twelve year old boy lost in a large city? You would perhaps look in the parks, the zoo, or other places of interest. Jerusalem at the time of Jesus was not the same in all these respects as our large cities today, but it surely contained many places of inter- est for a twelve year old boy. So it is not so surprising that Mary and Joseph looked in the temple last of all. They had failed to realize his spiritual interest and maturity.

I wonder if we too do not often fail to understand that our young people have interests that reach beyond the ball park and amusement centers. Parents might be surprised if they could hear the ques- tions and answers in confirmation class. Your children are interested in spiritual matters. Your encouragement and guidance will not be resented but appreciated.

Here and There on the Christian Front

Edited by Raymond M. Ol

EAST GERMANY

Reports from East Germany had been sounding grim for the Evangelical Church. Suddenly the atmosphere changed, as the Communist rulers signed a peace pact with church officials and agreed to end their fight against the Church. The agreement was announced jointly by Premier Otto Grotewohl and Bishop Otto Dibelius of Berlin.

The provisions amounted to a sweeping reversal of the government's hostile position toward the Evangelical Church. Roman Catholic leaders welcomed the announcement and expressed the hope they would be soon assured of similar relief.

The Communist regime agreed to take no further steps against the Evangelical youth organization, to reduce "unjust" sentences given to convicted pastors, to readmit all pupils expelled from schools because of their membership in the church youth organization, and to return confiscated Church property.

Church representatives are reported to have promised to "renounce unconstitutional interference with and influence upon economic and political life" in the Eastern Zone.

METHODS

A Methodist missionary, held prisoner by the Chinese Reds for two years, told the Minnesota Methodist Conference to keep a sharp eye on methods to be used in fighting Communism, warning that "we cannot stop Communism by adopting the methods of Communists." He was Dr. F. Olin Stockwell.

"All attempts to stop Communism in the U.S. that deny human rights under our constitution are wrong," he said. "The methods of Senator Jenner in investigating university professors are the same as the methods used on me by the Communists—no jury, no knowledge of the charges or persons who made the charges, no chance of reasonable defense."

The returned missionary said he believes the Communist regime is in China to stay and that Chiang Kai-shek would have no chance of upsetting it if he were allowed to take his army to the mainland.

ARABS

The United States ought to "put its best brains to work" on the problem of the Arab refugees in the Middle East. This is the statement made by Dr. Stewart W. Herman, in behalf of Lutheran World Relief, before a subcommittee of the U.S. Senate's Committee on Foreign Relations. Dr. Herman stressed the need to concentrate on a solution of the refugee problem in two directions:

(1) Final settlement of the boundary dispute between Israel and the Arab States.

(2) Re-establishment of Arab refugees, either by repatriation or, possibly a more feasible alternative, by resettlement in the Arab States.

The Lutheran leader said that church agencies "have borne the brunt of attempting to demonstrate our deep interest in the welfare of families individuals made homeless by the estinian war." He warned that th agencies were incapable of continu a large scale relief operation ove long period of time "unless there hope that the big powers through United Nations would press for f solution of the refugee problem." pointed out that the largest single tribution by any church group to leviate distress among Arabs in Jor and Syria has been made through Lutheran World Federation.

WORTHY OF NOTE . . .

Guarantees of religious liberty vided by Italy's postwar Constitu do not apply to non-Catholic wor services that are open to the pu says the Italian Ministry of the terior! . . . Installation of voting chines at future synodical convent "to reduce the work of the Comm on Elections" will be asked of gates to the 1953 convention of Lutheran Church — Missouri Sy

MISSIONARY TELECASTS

RNS Photo

A church-sponsored children's missionary series entitled, "Adventures in Africa," is tel weekly at noon over station WNHC-TV, New Haven, Conn. The 15-minute prog which will run for 13 weeks, are believed to be the first of their kind aimed direct youngsters. William F. Fore, Yale Divinity School student and producer of the series (ri is shown giving studio instructions to Dean and Mrs. Robert T. Parsons of the Ker School of Missions, Hartford, Conn. Sponsors of the program are: The Communica Research Project of the National Council of Churches at Yale Divinity School, the Haven Council of Churches, the Connecticut Council of Churches, and the Connec Council of Church Women.

Within the E.L.C.

ERSONS

The Rev. and Mrs. C. H. Nelson ere on June 4 given a reception, with esentation of a cash gift, by his par-, Roseni-St. Peter, near Beresford, Dak., the occasion being the fif-enth anniversary of their wedding.

The Rev. A. S. Tanner has resigned pastor of First Lutheran Church, u Claire, Wis., and has accepted a ll from the Board of Home Missions, ivision of Evangelism, to serve as an angelist. Included in his work will supervising the work of the Preach-g-Teaching-Reaching Mission togeth-with the Rev. Conrad M. Thomp-n, Division director.

The Rev. H. R. Gregerson, since 44 pastor of East Side Church, Sioux lls, S. Dak., has accepted a call from e ELC Division of Evangelism to rve as radio evangelist. His head-iarters will be in Sioux Falls.

Durward Roa, B.Th., teacher at Au-stana Academy, Canton, S. Dak., ll during the next year be doing st-graduate work at some eastern in-tution of learning, serving part time ELC youth evangelist. Later he will vote his full time to youth evangel-n under the joint direction of the .C Division of Evangelism and the ung People's Luther League.

Haakon Myrwang, Seattle, Wash., ly son of the Rev. and Mrs. J. H. Myrwang, Silvana, Wash., has been hospitalized since his car recently was struck by another motorist, an accident resulting in such injuries to Mr. Myrwang that he remained unconscious for almost a week and has as yet not recovered his health completely; it is feared that some of the injuries may be permanent.

The Rev. Benjamin Coltvet, formerly pastor at Fertile, Iowa, was installed June 21 as pastor at Duncombe and Vincent, Iowa, by District President Jordahl.

NEW EVANGELISTS

H. R. Gregerson

Dar Roa

A. S. Tanner

DISTRICTS

Northern Minnesota

Twin Valley, Minn. The third annual summer festival of the Lutheran Memorial Home will take place Sunday, July 19. Guest speakers will be the Rev. H. I. Muus, Fergus Falls, and Dr. O. G. Malmin, editor of **Lutheran Herald.**

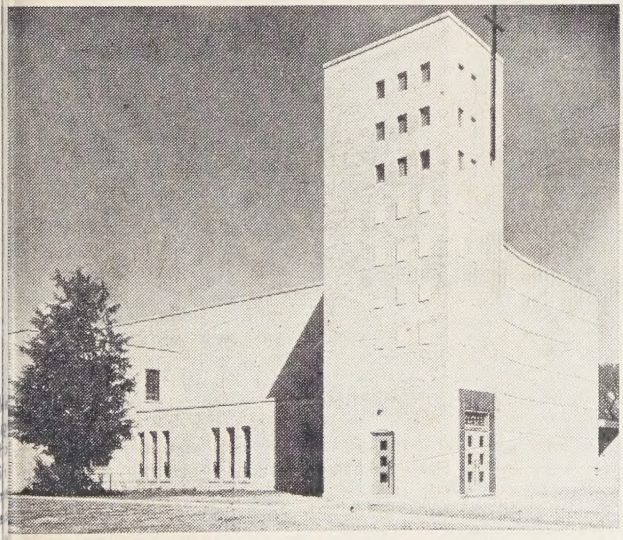
South Central

Fertile, Iowa. The Fertile parish, consisting hitherto of three churches: Hanlontown, Fertile, and rural Ellington, has been divided into two parishes, Hanlontown, now being a parish by itself.

California

Los Angeles, Calif. Our Saviour's Church, parish of the Rev. Myrus L. Knutson, has secured the services of Dr. Paul Vernon, until lately of Chicago, as choir master, to replace Mr. Benjamin Edwards, resigned.

New Trinity Church, Yankton, South Dakota



Photos by Richard Hanger

Exterior and interior views, Trinity Church, Yankton, A. L. Abrahamson, pastor

THREE SETS OF TWINS IN GRADUATING CLASS

Pictured herewith are the members of this year's graduating class from the Bible Department of the Windom Church Sunday School, Windom, Minn. An unusual feature about this class is the fact that it contains no less than three sets of twins. The pastor of the Windom Church is the Rev. F. R. Lien.

LATVIAN SONG FESTIVAL HELD IN CHICAGO

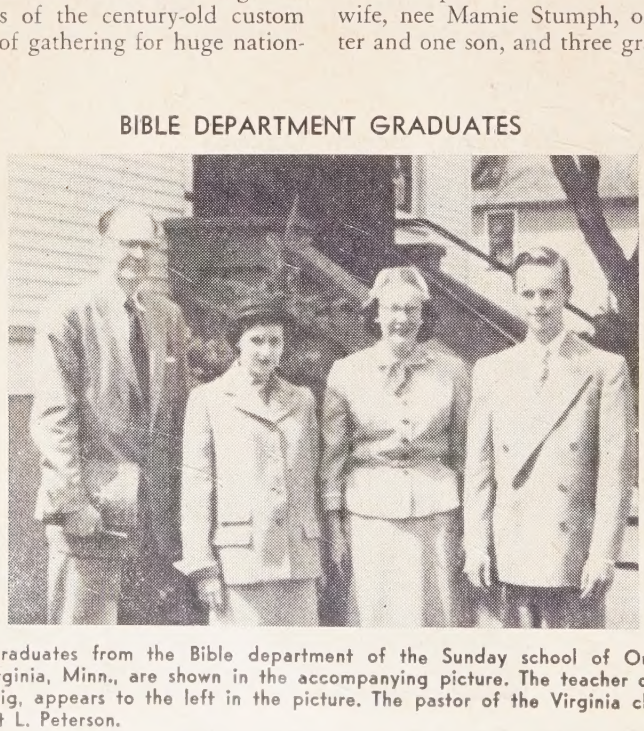
As a number of Latvians now are members of The Evangelical Lutheran Church, many **Lutheran Herald** readers will be interested in hearing about the First Latvian Song Festival in America which took place in Chicago Sunday, May 31. The very impressive program rendered by mixed choirs and male choirs began with Andrejs Jurjans' "The Lord's Prayer" and subsequently gave a choice selection from the hundreds of thousands of folksongs for which the Latvian people are famous. The gathering in Chicago is meant as a continuation among Latvian exiles of the century-old custom in Latvia of gathering for huge national song festivals. About 800 singers participated in the Chicago event, which was attended by about 5,000 Latvians now residing in the United States and Canada.

OBITUARY

William O. Anderson

William O. Anderson, member of Trinity Church, Spooner, Wis., died June 8, in his 62nd year. Funeral services were held June 11 at Spooner, the Rev. Byron C. Nelson officiating. Anderson was born July 17, 1891, at Chippewa Falls, Wis. From 1911 to 1917 he lived in Canada. Since 1917 he has lived in Spooner. He is survived by his wife, nee Mamie Stumph, one daughter and one son, and three grandsons.

BIBLE DEPARTMENT GRADUATES



The first graduates from the Bible department of the Sunday school of Our Saviour's Church, Virginia, Minn., are shown in the accompanying picture. The teacher of the class, Hugo Hartig, appears to the left in the picture. The pastor of the Virginia church is the Rev. Robert L. Peterson.

ANNOUNCEMENTS

Cookbook for Sale: Issued by La Aid of St. Paul's Church (rural), S hope, Iowa; 90 pages; recipes of N wegian dishes, included. Price $ plus postage. Order from Mrs. Art B. Olson, R. 1, Jewell, Iowa.

For Sale: A Henry Stuckstede bronze church bell, with yoke, st and wheel, in excellent conditi pitch F above middle C; diam 43 inches; estimated weight of alone 1,500 pounds. May be had 65 cents per pound of bell's wei F.O.B. Wausau, Wis. Contact Z Lutheran Church, 709 6th St., W sau, Wis.

Wanted: Used or surplus pews church seating about 240 persons. C tact Fritz Michlich, Dutch Maid I ery, Scottsbluff, Neb.

To be given away: 24 used w choir surplics, worn, but usable. C tact Roland Arlton, Choir Dire First Eng. Luth. Church, Lennox Dak.

To be given away: An attrac home-made pulpit, painted white. cipient to pay transportation cha Write Loyd Johnson, Ruso, N. D

The Placement Servi

The purpose of the Placement Service assist in the locating of our people in munities served by the Lutheran Church Placement Service has not investigated merits of the propositions advertised assumes no responsibility in the m Send your ads and communications to Placement Service of the E.L.C. New dress: 303 Times Bldg., 57 S. 4th St., neapolis 1, Minnesota. (Refer to ad nu in answering.)

FOR SALE

Farms

Two farms for sale in the northeast of LaMoure Co., N. Dak. One is a s and a half. REA, good water, good ings. Other one is a section and 80 Good buildings, REA; close to black-top way. Both are within 3 miles of ELC ch and country store and school. 31

109 acres for sale in Fillmore Co., Modern insulated house, full basement, all buildings very good. 2 miles from and Lutheran church; black-top road. close to fishing lake. Priced very reaso Will sell crop and property. 31

For sale—quarter section of good fa land in Sargent Co., N. Dak. 31

229 acre farm located in Kandiyohi Minn. New modern 8-room house, has and elec. Barn, granary, and other buil Farm has a mile and quarter of lakesho beautiful Lake Florida. Price $80 per 31

70 acres of land and modern hous sale in Norman Co., Minn. Possessio days after sale. 3

120 acre farm in Renville Co., Minn. farming area, REA, phone, close to fair buildings. Some low spots. A good

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

r only $145 per acre. 317-6A

For sale—157 acre farm 1 mile from ELC urch in Pope Co., Minn. Black loam with ay subsoil, 105 acres under plow with 17 res of alfalfa. Large modern house, large rn, silo and other buildings. Near school, id bus and mail route pass farm. 317-7A

For sale—5 acre tract of land in Waseca ., Minn. Nice set of buildings; near store, eamery, and garage. Lutheran church near-. 317-21A

For sale—11 acre tract of land; fine for tired couple. Near two Lutheran churches; aseca Co., Minn. Small set of buildings. 317-22A

ome

Large brick home for sale in South Mpls. come $400 per month. Will take small use in part equity. 317-8B

sinesses

A two story business building and large use for sale in Sargent Co., N. Dak. Both n be moved. House suitable for parsonage d other for chapel. 317-9C

For sale—Resort on Tulaby Lake east of ubun, Minn. Main lodge, finished in otty pine, 2 bedrooms, modern, 5 cabins mpletely furnished, 6 boats, 20 acres of d. For more complete information write. 317-10C

A five unit motel, practically new, for le in Musselshell Co., Mont. Reason for ling is advanced age and being alone. otel is on highway, 2 blocks from ELC urch. 317-11C

Nice restaurant in central Wis. Good liv-g quarters in Lutheran town. Special deal taken immediately. Only $15,000 and easy ms offered. 317-12C

For sale—well-equipped cafe. Can buy ilding and fixtures or rent building. Build-g suitable for other business. Priced for ick sale, due to ill health. Central N. ak., Eddy Co. 317-13C

Store in Lutheran community village in ace River District of Alberta, Canada. 5 om suite above the store. Present grocery ck about $1,500 optional; good location r grocery and dry goods business. Price r building and store fixtures $2,500 half sh, balance on easy terms or as rent. Good hool and church. Ideal for young couple. 317-14C

Small knotty-pine furniture factory in Col-ado for sale. The pioneer in our field, rted in 1925. Selling wholesale to furni-re dealers in 12 states. 30 miles from Den-r. $75,000. May take farm or business in de. 317-15C

A good machine shop across street from theran church in Clark Co., Wis. Owner s had heart attack. Must sell at sacrifice. nice rooms upstairs. All modern and uipped. $13,000 takes all, if sold at once. 317-16C

Welding and repair shop for sale, located north central Wis. city of 11,000. Wonder-farm territory and very good business. tablished in 1939. Good sized deal. If ther information is desired write. Property ns the ELC church of city. 317-17C

Garage, cement block 44x70 on 2 lots. uipment, also junk shed. Large territory Becker Co., Minn. on highway 59. Doing od business, ELC church 3 miles. Rooms r front 44x20. Down payment, liberal ns on balance. 317-18C

Meat market and grocery for sale in thriv-community center in Alberta, Canada. op has electric equipment and refrigeration throughout, could be made into very good business. Owner wishes to retire. This can be bought for $2,500 including small dwelling. 317-19C

For sale—general store in very fine southern Minnesota town and community. Brick building and stock, or stock can be bought without building. Building can be rented. Must sell due to poor health and age. Two Lutheran churches, good creamery and school. Unusual opportunity for addition of locker plant. 317-20C

WANTED TO BUY

Wanted to buy—small home in Minneapolis. Not too far out. 317-23B

FOR RENT

Furnished or unfurnished room for rent in south Minneapolis to right person or will share the apartment with one person. 317-24B

Nice light rooms in Christian home with board for elderly ladies. All modern conveniences and nursing care at reasonable price. Located in Lutheran community in northeast Minn. 317-25B

HELP WANTED

Wanted—Married couple to be maintenance man and housekeeper for children's home. Illinois. Salary plus new apartment, board and laundry. 317-26G

Janitor position open for couple in ELC church in St. Paul. 4 room apartment available plus utilities and salary. 317-27G

Wanted at once—Middle-aged or elderly couple to work on sheep farm near Minneapolis, Minn. Furnished home and wages. 317-28G

GUIDEPOSTS TO CHRISTIAN LIVING

LIVING FOR CHRIST

by Wm. A. Kramer

An inspiring booklet for the newly confirmed. It is a book of encouragement to help young boys and girls hold fast to their Christian faith and life in the years that follow their Confirmation. It is a book that will be read and reread many times. 97 pages, 3⅞x5⅛. cloth, **75c**

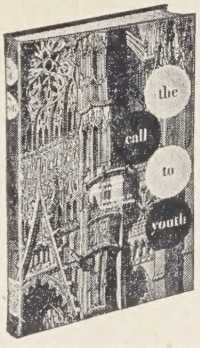
Code 31-3848

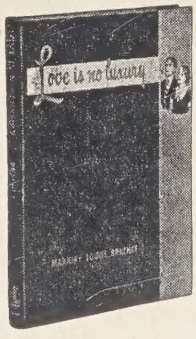
THE CALL TO YOUTH

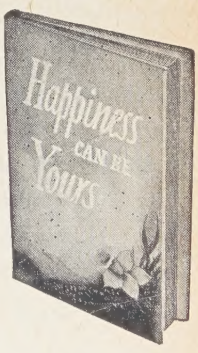
compiled and edited by Kenneth Priebe

A book of guidance and inspiration for youth as they stand on the threshold of adult life. Thirteen prominent youth leaders in the Lutheran Church discuss problems and decisions of importance to youth, pointing out God's will for their lives. **$2.00**

Code 14-64







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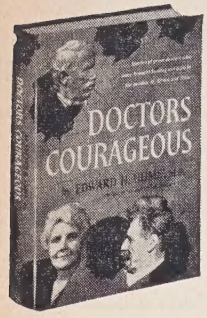

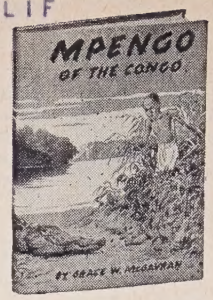

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